

# BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

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## THE BAPTIST RECORD

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There will be continued at service, to be held on the 10th inst., at 10 o'clock, a. m., at the residence of Mr. J. A. Hackett, 1000 N. 10th St., Meridian, Miss., a collection for the benefit of the Baptist Record. Advertisers rates, 50 cents per inch.

## EDITORIAL.

### NOTES AND COMMENTS.

Whatever things are true, honorable, just, pure, lovely and of good report think on them, ye even practice them.

Brother, if you would speak to edification in the prayer meeting, think beforehand of what you would say and ask the Lord to help you say it.

It is better to do, and say not, than it is to say, and do not; and best of all is to do as you say and if possible a little better. Religion is little or nothing if it is not liberal.

It is a fine thing to "start out" in religion, but it goes without saying that it is worth a little more to "hold out." You did run well; who did hinder you?

The fact that a not very remote descendant of John C. Calhoun has adopted the stage as a profession only proves that there is no patent right on any line of nobility.

It is as difficult to associate with selfish people and not learn to be selfish as it is to keep clean among the outcasts. But there is a line of fair distinction and there is no lack of divine grace. May God help us all to keep clean.

Perhaps out of the Christian graces are of more importance than patience. Faith to undertake zeal to press on and patience to hold on and wait. "Patient continuance in well doing" has its inevitable and fitting reward.

Brethren, if you can't send us two dollars in advance for next year's subscription to THE RECORD, then send along what you owe for the past year or two and we will gladly send the paper and let you pay next year.

Beloved, notwithstanding the hard times, you have no right to expect the Lord's blessing in the way of material prosperity if you withdraw your support from your pastor or any proper church work. Turn right now and read Proverbs 11:2, 4.

We rejoice with the moral element of the people of our sister city, Columbus, in their victory over the liquor crowd and the banishment of the saloon. As good as that noble city is and ever has been it now has a first-class chance to be better.

The many friends of Bro. St. Clair Laurence will be glad to know that he has returned from Texas to make his home again in our State. His postoffice address now is Blue Mountain, Miss. Along with many others, we greet you beloved with a hearty "welcome home."

Two things invariably go together, low morals and lax laws. They act and react in the order named—until society becomes rotten. What we need most is foundation work in the way of improved morals, in the home, in the school and in the church. "Make the tree good and the fruit will be good."

Bro. S. S. Nettles reports the Seminary as doing fine work and says, "We read THE RECORD with much pleasure every week." Well, we are glad to know that in a city with so many good papers and especially the Western Recorder he finds something in THE RECORD worth being read.

This might be a good time for not a few clergymen to take an inventory of the stock of religion they have on hand and see if it is not about time to begin to make less loud professions and be a little more intense in their manner and methods of living religion.

The man who affects to treat the beliefs of the fathers as of little weight in religious matters will most likely be found to have an element of skepticism in him as touching the statements of the "grandfathers" the apostles. It will do to watch him especially when he comes to talk about Paul and the women

"Love thinketh no evil," and that is seen in the fact that when God's love is in the heart and the child of God is doing his best to live right, he draws no invidious comparisons between himself and other saints, but is more inclined to think of them as doing the best they can.

The Louisiana Lottery, it seems, is to take up its abode in Honduras, whence it will hope to continue to prey upon the vitals of this country. But it is likely to provoke international complications that sooner or later may lead up to the annexation of even more than that little thump paper republic.

If Christians could only realize that they are in the world more as to explode the world would sooner be brought to Christ. "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

It will be observed that Bro. S. S. Nettles' name has been taken from the advertisement of the Meridian Business College and that of Mr. T. M. Ferguson, business manager inserted instead. This should have been done last September when Bro. Nettles left Meridian for the Seminary at Louisville, Ky., but was overlooked.

In our opinion the motives and methods of the wily Jesuits inspire and characterize the policy and practice of the Catholics with reference to our public schools at this time. Their plans have been well thought out and deeply laid, and our people may be well assured they bode no good for our civil and religious liberties.

Perhaps the thing most needed to keep ourselves in proper spirit and condition for all manner of Christian work is the reading of the scriptures, meditation and prayer. Not as a form or even a duty simply but as a service and as an experience. It will keep us close to the Lord and as a blessed consequence, very near each other. The Lord helps us so to live thus every day.

We suppose every Christian thinks he has the hardest fight to make, but if all could see how foolish it is to fight with each other thinking it is a fight for the Master they would at least choose more Christian methods than some of them do. We doubt very much if the cause of Christ needs any spirit but his spirit or any methods but such as he has provided and authorized.

Dear Bro. J. R. Graves has our sincerest sympathies in the death of his only remaining sister, Mrs. Marks, who has recently, at a ripe old age and with full assurance of hope gone up to her heavenly home. The Lord be gracious to our brother in the consolations of his blessed presence. "The path of the just is as the shining light that shineth more and more unto the perfect day." So may his path shine.

"Covetousness, which is idolatry." "Thou shalt have no other God before me." Are not the worshippers of mammon as idolatrous as the Chinese Joss, the Hindu Crocodile and African snake worshippers? "How hardly shall they who trust in—dote on—riches enter into the Kingdom of heaven?" "Strive to enter in at the strait gate, for many shall seek to enter in and not be able."

Bro. W. D. Powell, writing about the image of the black Christ of Toluca, Mexico, suggests a point. He says when it came "it was black enough to instantly captivate the sympathy and command the respect of the poorest and darkest Mexican Indian." And as a matter of course drew lots of money from them. This made the fraud popular with the upper classes and so it became an institution of note. It is not getting to be fearfully prevalent that anything religious is regarded as orthodox that is popular and well read.

Because the self-denial week of the Salvation Army this year brought in \$35,000 is no reason why any Baptist should say, "Go to! let us also have a self-denial week."—Western Recorder. No, nor for supposing that there is any real self-denial in that sort of public parade of private actions. It is no more true that "all is not gold that glitters" than that all is not religion that clatters. "God loves truth in the inward parts," round about where the heart stays.

The device on the stationery sent out by the Roman Catholic department of the Columbian Exhibition is a picture of Columbus kneeling on the shore of the new world with a flag in one hand and a sword in the other and a priest behind him holding up a cross. This is significant of Catholic propagandism and the effects of it are to be seen throughout all Mexico, Central and South America. The hope of any people is the gospel and not the sword.

We do not believe that matters are half so bad with us as some of our "leading brethren" would have us think. We have recently heard it gravely stated that the college removal question had produced a stagnation of all our denominational work. No doubt the brother thought what he said was true, but he did not offer any sort of proof of it, and so we held to our already formed opinion. We are in a condition to learn as much about the moods of our denomination, and the causes of them, as any one, for we receive more letters every day, and have more dealings with more people than any other one man, and probably more than any half-dozen of our brethren.

And from this source of information, it is our candid opinion that the college removal matter is one of the small factors among the hindering causes that retard the progress of the Master's work in our State. We are thoroughly convinced that the causes almost entirely lie in the severe, the unprecedented stringency of financial matters. Every mail brings us letters from our brethren many, and sisters not a few, telling us of their great straits for money, and begging us to bear with them. Many say: "We send you the money under great stress of circumstances." Others: "We cannot send it now, but bear with us, and we will send it as soon as possible." And so the tale of hard times, and almost of woe, goes on, and we are almost moved to tears as we read these letters, and as our hearts go out in sympathy to our brethren and sisters who write them.

Then, as another of the proofs of what we have alleged, is that so far as we know, not five subscribers have quit the paper on account of the college trouble, notwithstanding it has been at times fairly smothered with something that very much resembled fire and brimstone. There is not a live Baptist in the State, in our opinion, who is not deeply interested in the question of removal on one side or the other, and who is not anxious to witness the progress of the discussion, and to see the end of the whole matter, and on that account hundreds of them are putting forth extra efforts to pay up and help THE RECORD. Many pastors are falling short in their salaries. Many churches are short in current expenses. Many Christians are falling behind in their contributions to missions and other benevolent enterprises. Our State Board is more than usually pressed for funds, we are told. The Centennial Committee are yet far from their expectations for a memorial fund, and our General Boards that depend upon the contributions of our people and our churches, are obtaining but a small proportion of their usual receipts from our State; and all of this because—why? That our college removal question is on? No. In our opinion it is largely, very largely, because of the great money pressure that is now, and has been on in our country for the last two or more years. We would be glad to have this college question settled—put at rest, and harmony and the fullest old-time co-operation restored, and stand ready to push on, help, or advocate any honorable and Christian-like movement to bring about this desirable end.

But we are not sensational enough to believe that this movement, which to our mind is providential, having come about over the protest of so many of us, and reached its denominational expression at the Convention last summer, after and under the influence of so much earnest and importunate prayer, is the cause, or by any means the ONLY cause, or even one of the leading causes of the seeming icy fetters that have so largely locked up the streams of our Christian benevolence. We don't know how far the bad spirit that has been manifested, nor the ugly things that have been said in this controversy, may have influenced the particular persons who have been the target for them; but we have a better opinion of the power of divine grace than to suppose that the world, the flesh or the devil, or all of them combined, is more than its match in the moral administration of God's earthly heritage.

What we need, brethren, is more faith in God, more prayer to God, more submission to the will of God, more consecration to the service of God, and more "patient continuance in well-doing." Along this good line God will be with us, and will bring us out of the crucial times of depressed finances, and into a joyful deliverance from the incubus of material hard times, and into the fuller light of denominational liberality and prosperity.

### FOR SALE.

The Bunch Yam Potatoes. Price, 50 cents per bushel. F. O. B. Address: J. S. Brooks, Macon, Miss.

## OUR OBSERVATORY.

Rev. B. C. Lampley, of our C., writes that he will begin work as pastor of the Greenville church next Sunday. Bro. Lampley is a splendid man with an open warm heart and so he makes friends easily; he is also a good preacher, and a first-class pastor. It will not be long until he will be in love with Mississippi Baptists, and they will be long to welcome him. We commend you to the kindly care of good Deacon Toombs, and the other saints of the Greenville Baptist church.—We acknowledge an invitation to attend the marriage of Miss Cora Lee Rutherford, to be married this afternoon at 4 o'clock, at the residence of Mr. J. Q. Adams. Mr. Rush left us at a year ago, and has since that time made a splendid record. We do not think him great happiness.—The fact is, Rev. J. Q. Adams is the best of a good preacher in the city of Asheville, and his sermons are devoid of a sermon, last week, from a "narrow of the gospel. Such preaching will tell in any community, and and spare not." It is a good Baptist Record. Our confessions to must forget the aphorism about the church's sake.—Biblical Recorder. Thank you Bro. Bailey, we believe since you mentioned it, that we will call not only the aphorism, but we have a distinct remembrance of seeing certain articles, from time to time, which made mention of the fact that there was a First church in Asheville and that its pastor was doing a great work. Strange to say, no one of these articles giving Baptist news made the slightest reference to the existence of the First Baptist church or to the presence of its pastor, Dr. Adams, though they were written from Asheville by the pastor of the First church. Our purpose is accomplished: Be it known that there are two first-class Baptist churches in that city with a first-class pastor. One of whom is Rev. J. Q. Adams. No reflections.—Dr. F. M. Ellis is out in some of the papers in favor of merging the three Boards—Foreign, Home and Sunday School—of the Southern Baptist Convention into one Board. The idea is not original with Dr. Ellis. Many of our brethren have gone carefully over the entire field of thought in these matters, and have wisely concluded that the present arrangement of our Board is the best and wisest possible for our work. We have never been impressed by the practical wisdom of Dr. Ellis like we have by the number of his words, the recklessness of his suggestions, and the impracticability of his plans of work.—Biblical Recorder. We endorse every word of the above. It seems to us that it comes with bad grace from Dr. Ellis, especially as he was one of the brethren who favored the destruction of our Sunday School series. Had Southern Baptists followed his lead there would have been no Sunday School Board. No, he would have wiped all three out of existence and adopt a scheme which would in all probability produce the dry rot. We must have live men in charge of these Boards who feel that it is their business to push their work for all that it is worth. We predict that Dr. Ellis will not see his plan adopted for the present, at least.—The bane of Baptist work in some of the cities has been the lack of co-operation on the part of the churches. A prominent pastor in New York City, for example, told us that Baptist churches there were in their relations toward each other almost as if they were of different denominations.—Western Recorder. Yes, and the pastors are to blame for such a state of affairs. It is often the sin of the preacher who has charge of the largest church in town, who is selfishness and jealousy, causes him to set in such a way, and his brother pastors that cannot self-respect forces them to do nothing whatever to do with him.—Two church members are talking together. One of them said to the other, "Why do you have a family altar?" Ah, said the friend to whom these words addressed, "that boy of mine, he knows me too well." He was persuaded to go and confess his faults to Joe. Joe was touched and impressed, the family altar was effected, and now God dwells in that home.—Central Baptist. Some church members would have to confess not only to wife and Joe, but they would have to do a little work outside of the home.—Bro. J. A. Lee preached a fine sermon in Water Valley Sunday night. Lee will make a splendid preacher some day.—W. T. Lowrey. No doubt of that, and what makes it all so nice is the fact that Bro. Lee is as modest and unassuming as any one should be.—"Can you inform me why some brethren are so imprudent as to write the most fulsome and extreme

eulogies of young preachers are at the very time they are nearly ruined by flattery?" We cannot. We love to speak of the efforts of a modest young man, and think it right to do from the other sort we pray to be delivered, be they old or young. It has been suggested that meet for young men should be "brief, yet and sisterly," and those for young women should be "short, yet and brotherly," while those for men should be "meek, mild and sisterly," and those for ministers should be "monotonous, mediocre and melancholy." Let the reader advise some alteration to add, only let it be lucid, liberal and loving.—Western Recorder. The Recorder tell us why we do so many separate meetings days?—Father John T. Culpepper, a Catholic priest, has quit the Catholic took a wife. We do not think him how any man can get married to live without a good preacher in the city of Asheville, and his sermons are devoid of a sermon, last week, from a "narrow of the gospel. Such preaching will tell in any community, and and spare not." It is a good Baptist Record. Our confessions to must forget the aphorism about the church's sake.—Biblical Recorder. Thank you Bro. Bailey, we believe since you mentioned it, that we will call not only the aphorism, but we have a distinct remembrance of seeing certain articles, from time to time, which made mention of the fact that there was a First church in Asheville and that its pastor was doing a great work. Strange to say, no one of these articles giving Baptist news made the slightest reference to the existence of the First Baptist church or to the presence of its pastor, Dr. Adams, though they were written from Asheville by the pastor of the First church. Our purpose is accomplished: Be it known that there are two first-class Baptist churches in that city with a first-class pastor. One of whom is Rev. J. Q. Adams. No reflections.—Dr. F. M. Ellis is out in some of the papers in favor of merging the three Boards—Foreign, Home and Sunday School—of the Southern Baptist Convention into one Board. The idea is not original with Dr. Ellis. Many of our brethren have gone carefully over the entire field of thought in these matters, and have wisely concluded that the present arrangement of our Board is the best and wisest possible for our work. We have never been impressed by the practical wisdom of Dr. Ellis like we have by the number of his words, the recklessness of his suggestions, and the impracticability of his plans of work.—Biblical Recorder. We endorse every word of the above. It seems to us that it comes with bad grace from Dr. Ellis, especially as he was one of the brethren who favored the destruction of our Sunday School series. Had Southern Baptists followed his lead there would have been no Sunday School Board. No, he would have wiped all three out of existence and adopt a scheme which would in all probability produce the dry rot. We must have live men in charge of these Boards who feel that it is their business to push their work for all that it is worth. We predict that Dr. Ellis will not see his plan adopted for the present, at least.—The bane of Baptist work in some of the cities has been the lack of co-operation on the part of the churches. A prominent pastor in New York City, for example, told us that Baptist churches there were in their relations toward each other almost as if they were of different denominations.—Western Recorder. Yes, and the pastors are to blame for such a state of affairs. It is often the sin of the preacher who has charge of the largest church in town, who is selfishness and jealousy, causes him to set in such a way, and his brother pastors that cannot self-respect forces them to do nothing whatever to do with him.—Two church members are talking together. One of them said to the other, "Why do you have a family altar?" Ah, said the friend to whom these words addressed, "that boy of mine, he knows me too well." He was persuaded to go and confess his faults to Joe. Joe was touched and impressed, the family altar was effected, and now God dwells in that home.—Central Baptist. Some church members would have to confess not only to wife and Joe, but they would have to do a little work outside of the home.—Bro. J. A. Lee preached a fine sermon in Water Valley Sunday night. Lee will make a splendid preacher some day.—W. T. Lowrey. No doubt of that, and what makes it all so nice is the fact that Bro. Lee is as modest and unassuming as any one should be.—"Can you inform me why some brethren are so imprudent as to write the most fulsome and extreme

REV. J. D. COOK.

The Baptist pastors of Meridian express our regret at the removal of Bro. Cook from our city, and to Arkansas. During his two years of pastoral service with us in this city, we found him a brother, a noble Christian gentleman, and an able preacher of the word. It is our pleasure without doubt to have him go, but we regret to see him go. He is a noble man, and his family are a real accession to the community in which they make their home. But he needs no commendation from us. His character and ability, with his honor and high manners, will win friends wherever he goes.

J. W. BOZEMAN,  
J. W. LEE,  
W. J. DAVID.

A brother very wisely says, "When we all get our temper up I have not infinite confidence in our wisdom." Then the proper thing for all and each one of us to do is to seek to preserve our own temper, and especially strive not to provoke any one else's temper. And particularly is this applicable to the one who sees it as he says.

We had an uplifting grace from the Lord at Houston at both services on Sunday. It is a pleasure to preach to them. Come and see. Two received by letter.—L. R. B. We hope to at one of those not distant days. In any event, may the Lord continue to be with you in great power and grace.—Eds.

We are glad to welcome Bro. L. N. Cook to our part of the State, and especially to our Association. His location at Shubuta and with the church gives him a fine basis of operation for usefulness in the country. His time will be fully occupied in an excellent field, and he will doubt be heartily supported by the noble spirited brethren among whom he has come to labor. May God's richest blessings be upon him and his work. Our heart and hand go out to you, beloved, in earnest welcome.

As we passed Morton on the train last Monday morning, we looked out for the new Baptist house of worship, and saw a plain but tasteful structure, just such as we would have built, but still unfinished. Now, won't our people everywhere send small contributions to those struggling saints and help them?

Last Sunday was a day to be remembered at Forest. The largest congregation at both services lately seen together in that place, gave most serious attention to the message, which was a great help to the preacher. We hope good seed was sown in good ground, that will bear good fruit.

Bro. A. A. Venable was looking unusually well when we met him the other day at Jackson, and spoke in very happy and encouraging terms about the present condition of the Col. 19.

## DR. GAMBRELL'S CHARGES AGAIN AND FINALLY.

EDITOR RECORD.—Dr. Gambrell's reply to my communication is disappointing. He made charges against me, denied them and demanded that he either prove them or else withdraw them, apologize for having made them and correct the wrong impressions he had made. I hoped he would have the manliness to say nothing of the Christian to pursue one of these courses, and I confess to disappointment that he does neither.

On the contrary, he shifts his ground and claims that since I was interested in companies which did the objectionable things, I was responsible. Even if this were true, my responsibility would be shared with the others in the company, and yet Dr. Gambrell singles out me alone for his censures. Take the advertisement of Florence at the Memphis Convention. He charged me with doing this advertising, when the fact is, I had nothing whatever to do with it, and disappeared, yet even refusing to go on the excursion. Now he claims that I did it, not individually, but collectively, since I had stock in one of the Florence companies. Why then did not Dr. Gambrell make his charge against the company? Why did he single me out as the only one on whom to heap his censures? I was not president of the company and had no sort of control. Along with me, as stockholders, were Drs. J. B. Hawthorne, Basil Manly, J. A. Broadus, W. P. Harvey, H. Allen Tupper, Jr., and many others. According to Dr. Gambrell, all of these were to blame for that advertising in Memphis. Why then did he single me out as his sole object of censure?

But it is absurd to say that the stockholders of a company are responsible for whatever is done by the agents of the company. No conscientious man could ever buy stock in any company if by so doing he became morally responsible for whatever any agents of the company saw fit to do.

Dr. Gambrell says: "There was at Birmingham a Baptist Book Concern, which proposed a partnership with the Southern Baptist Convention." This is a mistake, as I have

ed the official protest the committee made to him, no fault would have been found with him.

Dr. G. again censures me for not excluding from the fellowship of Walnut Street church the two wholesale liquor dealers. He knows that no liquor dealer has joined this church during the twelve years of my pastorate, and that during that time the number of such men in the church has been reduced by more than half. He knows that these men joined the church under previous pastorate; and yet he has no word of censure for these pastors, though they are still living and prominent. It means I am the only one to blame. It is fair to say that no liquor men joined the church under Dr. Warder's pastorate, but he did not secure the exclusion of those who were already members. And that is all Dr. G. charges against me. Why is it that he has no censure for Drs. Geo. C. Lorimer, A. T. Spaulding, M. B. Wharton and J. W. Warder, but heaps all his censures upon me?

Dr. Gambrell ought not to judge me severely for not managing Walnut Street church to suit him, since he cannot manage his own family so as to prevent their running a paper which advertises saloons, and editorially commends free lunches in saloons. He spends much of his time in the office of this paper, is supposed to write editorials for it, and it is said, the paper could not well get along, financially or otherwise, but for his help. It seems that all his anti-whiskey zeal is expended upon me.

The claim that his charges are due to J. E. P. is grotesquely absurd. It has been abundantly proved that Dr. Gambrell has borne a grudge against me ever since his overwhelming defeat at Fort Worth, for which he seems to have held me chiefly responsible. He has privately censured me, by his own confession, for over two years. He has published charges against me, which I have disproved, and which he makes no attempt to prove. Yet he refuses to withdraw them or to apologize, in the face of my demand for either proof or apology. He seeks rather to shift his ground and to justify his charges under the plea that I am "collectively" guilty. This subterfuge does not avail him, because he has devoted all his censure to me alone, having no word of blame for either of the many others associated with me. I had the right to expect that he would either try to prove his charges, or else would withdraw them and make whatever amendments were practicable. He refuses to do anything of the kind. Well, if he can afford to leave matters in such shape, I certainly can afford it. Fraternally,

T. T. EATON.  
Louisville, Ky., Jan. 30, 1893.

Here we have proposed that this discussion shall close. It is due to these distinguished brethren and to ourselves, the editors, to say that we proposed the termination of the controversy. Our suggestion to what they agreed was that each have one and a half columns of space for a final expression and then leave the matter with the public. We made no iron rule but mentioned a column and a half as the minimum, telling them that we would not hold them strictly to the rule, and so we suppose that each one has said all he needs to say on the subject, and this per force of the above mentioned mutual agreement is the end of it.—Eds.

## HOW MISSISSIPPI BAPTISTS CAN AID THE CAUSE IN NEW ORLEANS.

A brother writing to us from the Crescent City, says: "Bro. D. I. Purser has already found fifty-six Baptists residing in New Orleans not identified with either of the churches in that city. Dr. John F. Purser has also found a number of others. Now it is suggested that the Baptists of your State can greatly aid the cause in New Orleans by writing to Rev. Dr. D. I. Purser, pastor of Valence Street church; address him at Magazine street, corner of Robert street. Or address Rev. Dr. John F. Purser, Eighth street, between Prytania and Coliseum streets, giving information as to friends now residing in New Orleans, especially Baptists and those friendly to our cause. It is believed that such interest on the part of friends will result in good to those friends and in good to the cause there. About twenty-five members have been received into the fellowship of Valence Street church since Dr. D. I. Purser became pastor, and quite a number have been received into the First church by Dr. John F. Purser. These are matters of great interest to our brethren in Mississippi."

We were once asked why it is such a disadvantage when he attempts the leadership or prominent advocacy of any public religious enterprise with personal ambition or self-interest as a leading motive? We remember our answer then was that it was probably because it required so much of his time to define his position or draw on the cover. "For the bed is shorter than a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Something will stick out.

Bro. J. R. Farish has just returned with Sister Farish, and they have taken up their quarters at the new pastor's home near the church on the "South Side." We haven't seen Sister Farish yet, but if she is as happy as he seems to be, it will do. We saw him yesterday morning, and he was radiating a succession of those contented smiles that so often comes over his good-humored face.

The new Baptist church in Jackson presents a very pretty appearance, and will be a splendid structure when finished. What a noble thing it would be if our people all over the State would say: "Go to now, and let us send up money enough to Bro. Sproule to finish that church," and then go and do it.

We regretted to find Pastor Sproule suffering from a painful lameness from a sprained ankle, and hope he will soon be himself again.

## NOTES FROM MARTIN, MISS.

EDITOR RECORD.—We are getting on very well in my field; "getting" ready for a glorious refreshing from the Lord. Whiskey the great evil, is now put down within the bounds of Union Association, Jefferson county, has gone dry; and this scribe has to bear the blame for it. Having gotten rid of the great evil we may now expect a blessing from the Lord. Pray for the work.

S. R. YOUNG.  
P. S.—My friends will see by this that I am still alive. It was Bro. S. R. Young, of Summit, that was hurt by the cyclone, and since died, and not S. R. Young, of Martin.

## HAVE YOU ASTHMA?

After trying every other remedy in vain, thousands have been cured by using Schiffmann's Asthma Cure. Trial package free of druggists or by mail. Address Dr. R. Schiffmann, St. Paul, Minn. Mention this paper.

Jan. 26, 21 E. O. W.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.







## Woman's Work

President—Mrs. Adella M. Hillman  
Vice-Presidents of Thirty-four Associations, Corresponding Secretary, and Treasurer—Mrs. Rebecca P. Spores, Jackson.  
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.  
OTHER MEMBERS.  
Mrs. Sall A. E. Bailey, Jackson.  
Mrs. Annie B. Ralston, Jackson.  
Mrs. Annie J. Landers, Jackson.  
Mrs. Mary Bailey, Jackson.  
Objects of the Association—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustaining Agent, Minister and Home Use.

### FEBRUARY.

Missions in Southern States and State Missions—“Ye shall be my witnesses both in Judea and Jerusalem, and to the uttermost parts of the earth.”—Missions, 201, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.  
Study Topics—Material prosperity of the South. Danger of property without evangelization. Vast field. Illiterate mountain whites and negroes. Vantage ground possessed by Southern Baptists through numerical strength. Progress of Centennial collections.

PALOMA, Miss., January 16.—The Sunbeams of the Carthage Baptist church are doing some good work for their Master. The children are sunbeams sure enough. Many of them are letting their rays shine on the unfortunate and wretched.

I met with the Society on December 20th, last. In their general management and work, there has been a wonderful improvement in the last twelve months.

The Society gave a missionary concert on the evening of December 25, 1892. The selections had been made with care, and were very interesting and entertaining. The children had been well drilled by their leader, Sister Lou Davis. “The Welcome” was delivered by a little six-year-old girl and boy. The songs “Do What You Can,” “Jesus Loves the Children Dear,” “Something for All to Do,” and “Little Children Pray,” were the best part of the programme.

Last but not least was a “Short Sermon” by Alice Davis. The text was, “The Lord loveth a cheerful giver.” The little “preacher” requested two little girls, Gussie Wilbanks and Freddie Thorne, to wait upon the audience with the contribution boxes. The amount collected was \$5.40.

Pray that our dear Sunbeams may continue in the grand work they have begun and that they be blessed.

L. GENEVA WILKINS,  
Vice-President for Harmony Association.

### COBWEBS AS A STYPTIC.

When Bottom was “translated” and introduced to the attendants of Titania, in “Midsummer-Night’s Dream,” he endeavored to ingratiate himself with Good Master Cobweb by saying: “When I cut my finger I will make bold with you.” To arrest bleeding the application of a cobweb to the wound has long been a rural custom. Experience has shown that the gossamer of which the web is composed forms a useful styptic, but a very fatal objection to its use arises from the fact that as an application to an open wound it can never be guaranteed to be surgically clean, forming as it does a net for insects, and at the same time for the germs of many an infectious disease. Evidence of this was produced before the Liverpool coroner recently touching the death of Martha Roberts, who following the time-honored custom, had applied a cobweb to her wound, and blood-poisoning followed upon its application, and this terminated, unhappily, in a fatal issue. It is not a solitary case.—Ex.

### NOTICE TO SOCIETIES.

By April 1st, 1893, please report all money not previously reported, not forgetting the value of box gifts to Frontier Missions or the value of box gifts to aid in Ministerial Education, to the Corresponding Secretary and Treasurer of the Central Committee, Mrs. Rebecca P. Spores, Jackson, Miss.

### LITERATURE

For Women’s and Young People’s Mission Societies, which can be obtained free of charge by applying to Mrs. Rebecca P. Spores, Jackson, Mississippi.

Blank form for quarterly report, Constitution for Women’s or Young People’s Mission Society, Pioneer Work of Baptist Women in Mississippi, Organized Work of Baptist Women in Mississippi, Report of Central Committee of the Women’s and Young People’s Mission Societies, Auxiliary to the Mississippi Baptist Convention, Woman’s Missionary Union, Auxiliary to Southern Baptist Convention, Annie’s Bricks, Mrs. Pickett’s Missionary Box, A Missionary Potato, Only a Dime, Cakes From Many Workshops, A Help to Woman’s Mission Societies, Garnered: Gleanings, A Help to Young People’s Mission Societies, Centennial Mission Cards, Foreign Mission Centennial Chapel Cards, Home Mission Centennial Chapel Cards, C. R. Richards, Program for Centennial Children’s Day, Programs and Envelopes for Christmas,

Thank Offering for Japan, Brick Plan Collection Book for First Baptist Church Havana, Cuba, 1892, Boxes, Miss. B. Ralston, Jackson, Centennial Address on Home Missions, The Call of God in the Centennial Movement, The Glad Tidings, Eternity’s Memorial of Life’s Work, Africa, the Land of the Southern Cross, Brazil, Italy, Mexico, The Story of the South China Mission, Some Reasons for Supporting Foreign Missions, Catechism of Foreign Missions, Our Frontier Missionaries, Sample Copy of the Foreign Mission Journal, and Our Mission Field.

### BAPTIST MISSIONARY CALENDAR OF PRAYER FOR 1893.

We call special attention to the Missionary Calendar of Prayer for 1893. The first issue of the Missionary Calendar was made in 1892 by the ladies of the First church of Augusta, Ga. It was neat and attractive as a calendar, but what was of more especial value, each day, as it was recorded on the calendar, brought to its owner’s attention the name of some missionary of our Convention, with a request that prayer be offered to God on his behalf. This year the calendar has been improved. The money made on it all goes to missions. It is a prayer and makes money for missions and missionaries. Every Baptist house—and several rooms in many Baptist homes—in the South, should have a copy in it. Price 25 cents. They can be procured at the Maryland Baptist Mission Rooms, 9 W. Lexington street, or from Miss M. E. Wright, Augusta, Ga.

### MISSISSIPPI.

#### A NEWSY LETTER.

Dear Mrs. Osborne: I must again send you a letter from the sick room. One of my sons now lies seriously ill, and we watch with anxious hearts for the crisis to be past. I must ask space to correct a statement in my last letter. Mrs. Hillman is still vice-president of the Women’s Missionary Union Auxiliary to the Southern Baptist Convention. When the Central Committee met in September, she stated to the ladies that she could no longer send literature to the societies, as her duties as president were too heavy. Mrs. R. B. P. Spores, who had been elected Corresponding Secretary and Treasurer, consented to do this work. The mistake was mine. Mrs. Hillman, ever ready to help supply my deficiency, has sent me bits of information from time to time.

The Central Committee held an interesting meeting on the sixth. The First Church Aid Society, Meridian, are devoting all their energies to rebuilding their house, but the contributions to missions will not be reduced.

The Fifteenth Avenue Baptist Church, Jackson, Miss., recently filled a box for a missionary in Indian Territory, and also a box of provisions for the ministerial students in Mississippi College, Columbus and Macon societies will fill a box for missionaries. Macon has just sent one valued at \$111.25, but, having many garments over, applied immediately for a letter from a missionary, who had several children of both sexes—sent one, where missionary and wife had six children aged 12, 10, 8, 6, 4 and 2. Mrs. Abbie Shibley, Summit, the newly elected Vice-President of the Mississippi Association, is trying to interest several societies to fill a large box for an exceedingly desolate missionary. The president of a Young People’s Society, at Liberty, applied for a letter. Many of the societies are doing sewing and other work to earn money. When the hard times are considered we are not to be discouraged. There was never greater financial straits in Mississippi than during the past summer and autumn. I submit report of societies organized since July 1st, 1892: Clinton Busy Bees, Central Association; Pleasant Hill Woman’s Missionary Society, Columbus Association; Indiana Sonbeams, Dear Creek Association; R. L. Fork Woman’s Missionary Society, Fair River Association; Thomaston Woman’s Missionary Society, Harmony Association; Society Hill Woman’s Missionary Society, Park River Association; Lexington Sunbeams, Yazoo Association. Total number of new societies, eight.

### SOCIETIES’ REPORTING.

213 societies have been reported from within one year.

### BOXES FOR FRONTIER MISSIONARIES.

Macon Woman’s Missionary Society, Columbus Association, sent a box valued at \$111.25.

The Macon, Summit, Fifteenth Avenue, Meridian and Columbus Woman’s Missionary Societies, are filling boxes at this time.

Boxes for ministerial students at Mississippi College, received this season.

Box of bedding valued at \$8.72, from New Prospect Woman’s Missionary Society, West Judon Association.

Since Thanksgiving Day morning five boxes have been received by Mrs. Linda B. Ellis. She has heard of four others to be sent.

### HOME MISSIONS.—J. S. FELIPE MOLINA.

Last May, Rev. Alberto Jose Diaz, pastor of the Baptist Church, Havana, Cuba, brought to the Southern Baptist Convention, Atlanta, Georgia, a Christian Cuban lad, Jose Felipe Molina. His object was to secure his education and support in a Southern State so he would be fitted for missionary work upon his return to the island.

Rev. I. T. Tichenor, D. D., Secre-

## CONSUMPTION

**SURELY CURED.**  
To the Editor—Please inform your readers that I have a positive remedy for the above named disease. It is timely to thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office addresses. Respectfully,  
T. A. SLOAN, M. D.,  
No. 183 Pearl Street, New York.

try of the Home Mission Board, Atlanta, Georgia, presented the case of young Molina to the Woman’s Missionary Union, at Meridian last July, and invited them to undertake his education and support.

This proposition met the approval of the ladies, including the members of the Central Committee, and of the President and Corresponding Secretary of the Convention. The last week in September, Doctor Tichenor sent the lad to Clinton. The morning of October 3rd he was put into the First Reader. In one week he had completed the book, and was put into the Second Reader. Being of unusual aptitude, he has advanced in the English language sufficiently for him to study arithmetic, geography and grammar in addition to reading, spelling and penmanship.

The Clinton Busy Bees Sunbeam Society, Mrs. Annie B. Womack and Mrs. Mary M. A. Womack, have held Centennial Children’s Day. Collections, \$22.27 for Centennial Chapel Building, Foreign and Home Missions.

Hillman College Sunbeam Society worked last quarter for the education and support of Jose Felipe Molina.

With the wish that the season of ’93 may bring abundant prosperity to the basket, I am, faithfully,  
M. T. GAMBRELL.

Habana, Cuba, Dec. 23, ’92.

Miss ANNIE W. ARMSTRONG, Baltimore, Md.

DEAR SISTER—The girls at the boarding school look put in our Christmas exercises and enjoyed it very much. We had a crowded house and the children did well. It was a very creditable entertainment. We never announce any special exercises at our church without meeting with a hearty response from the people. They like to come and see what we are doing.

Our Sunday evening and week day prayer meeting services are better attended all the time, and the educated and high standing people begin to notice us and attend our meetings, the men specially. We have lately given a couple of lectures illustrated with magic lantern, that were very well attended. These lectures, both instruct and entertain the people and bring large numbers to the church who would, otherwise, not come. The views are largely taken from Bible history and bring up subjects that are of vital interest to the people; presented in this way they listen, when otherwise they would not.

We are doing well, all things considered, and have great reason to be thankful. The old teachings have been so pervasive and long continued that even a little progress is great gain, and ours is more than a little. We work on hopefully, and ask the Lord to continue to bless us.

Yours brother in Christ,  
A. J. DIAZ.

A Happy New Year.—DIAZ.

### FINAL CENTENNIAL APPEAL.

FROM THE WOMAN’S MISSIONARY UNION AUXILIARY TO S. B. C.

MY DEAR SISTERS—With no ordinary feelings of interest or solicitude do we make this appeal. The Centennial year, as a special occasion from God, has been thick-set with opportunities for growth in all the Christian graces, as the heaven is studded with stars. It is quickly passing—it is almost gone. Have these gracious opportunities of fuller knowledge of God’s ways in the past, of wider outlook on the whitening fields of deeper consciousness of individual duty, of a closer call for sacrifice, have these Centennial opportunities been embraced by each of us, to lift us to higher planes of Christian living? Or have we failed to catch the spirit of “this grand and awful time, this age on age telling,” carelessly thinking that its days and weeks are as all others, and its deeds not different? My dear sisters, it comes to me more solemnly than I can begin to express in words, the fear that failure to seize the privileges of this year will dwarf our spiritual life, dry up the sources of our too scanty benevolence. If the inspiring motives, arguments and facts with which letters, papers and pulpits have been crowded for the past nine months do not arouse us to greater earnestness of life and purpose, what can we ever expect to give us an enthusiasm for the work which filled Christ’s latest thoughts before he left the earth? “Too much done for missions?” Never, till we have given enough to secure the presence of Christ as a witness to all nations and then shall the end come.

The Woman’s Missionary Union was specially invited by the Centennial Committee to engage in the effort to raise the \$250,000 chapel fund. One hundred new missionaries with their support of \$1,000 was the call for the enlargement of the foreign work, and a corresponding increase (doubling its receipts) \$75,000 was the call for home mission enlargement—a total of \$325,000 additional to usual gifts. In the aggregate, this sounds large, because we have accustomed ourselves to small things; divided among over more than million Baptist membership it is only 30 cents for each. Truly a trifling thank offering for the century’s work for God and our fellow men! One would think this little sum would soon have been gathered from each, and we be

now rejoicing in our success. Our English brethren and sisters have more than raised their proposed \$500,000. The Northern Baptists are striving for \$1,000,000. What an everlasting shame it will be to us, the largest body of Baptists in the world, if we do not reach even our aim, which is the lowest. This position of the smallest givers is a painful one to contemplate. Does it mean our love for Christ is feeble? Love is generous, love is self-sacrificing, love seeks the things of Christ. Have we this love?

We have said an average of thirty cents from each would complete our centennial offering. What part of even this small average have we given? We cannot designate the centennial offering apart from the regular contributions, but a glance at the totals of the Boards will tell the story of the institution. The Foreign Board needs \$140,000 for the year’s regular work; for eight and a half months of this year, and all Centennial gifts for chapels and new missionaries, it has received \$77,797! How have we met the requirements for this centennial year for foreign missions? The Home Board needs \$75,000 for its regular work, and calls for \$200,000 additional as a centennial offering. To January 1st these figures (The amounts given do not include unpaid pledges.) It is a revelation of our inability or unwillingness. God knows, each of us knows, as far as she is responsible.

While much of the time has gone, thank God it has not all gone. We may yet redeem the time in the three months which remain, and our renewed diligence make amends for past negligence on the part of many. Some have done faithful, heroic service. Christ has been sitting over against the treasury and will abundantly reward all such. But from this moment, seeing where we stand, let us make the firm resolve, “I will do all I can to bring success.” Will you, my sister? Let me suggest what will bring success as far as your church and influence extend. Diligence is an aid to success, and I am going to be very definite. Divide your entire church membership up among a band of earnest-hearted women; give to each one chapel card or more, as a collection book; seek from every member 30 cents (three bricks); if it is not possible for some to give that amount, get those who can afford it to make up the deficit for them; and ask the children for 10 cents each. If this were carefully and systematically done in every church, even at this late day, what a glorious moneyed success would be our Centennial and what a grand stride forward would our people take in the enjoyment of not only “attempting great things for God,” but effecting great things for God.

This success would be the beginning of larger things for us than we dream possible. Failure must not fail. For the glory of God, for the salvation of the heathen at home and abroad, for the honor of our Baptist name, for the sake of the children who shall take our places, May, 1893, must see no failure of the centennial plan. And may the Spirit anoint each one of us for this service, is the earnest prayer of

Your fellow-laborer in Christ,  
ANNIE W. ARMSTRONG,  
Secretary W. M. U.

For Chapel Cards in any number desired, please send at once to your State Central Committee, or to the Woman’s Missionary Union, No. 9 W. Lexington street, Baltimore, Md.

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